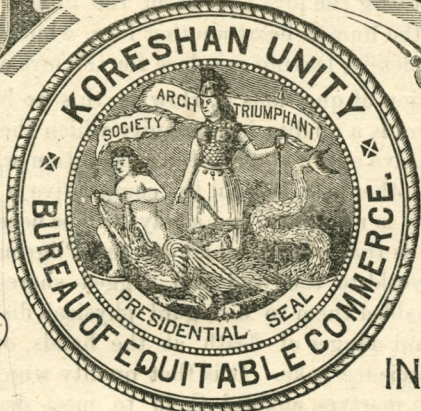
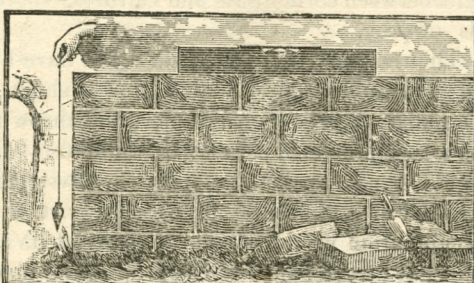


# THE PLOWSHARE AND PRUNING HOOK

INDICATOR OF COMMERCIAL EQUATION.

Vol. III. No. 1.

CHICAGO, ILL., JANUARY 5, 1895.

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"Thrice is he arm'd, that hath his quarrel just;  
And he but naked, though lock'd up in steel,  
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

## Intrinsic vs. Fictitious Values.

It might be asked, If prices depend upon the abundance of gold, and gold finds its way where things can be had at the lowest prices (that is, into free trade countries), why are not prices in England commensurately high, that being a free trade country? We speak only of gold in circulation. If gold is made a basis of the valuation of labor and its products, it must have its treasury somewhere; and that is at the point farthest removed, in value, from that which it purchases.

In attempting to place an estimate upon the relative value of protection and free trade, the great mistake has been in regarding mere associations as sustaining the relation of cause and effect. England is a free trade country. Prices in England are low, labor is cheap, and the products of labor are cheap also; therefore, free trade makes cheap conditions. Now there is no proof that, because there exist cheap conditions in England, free trade is the cause. The real cause is, that the Devil in England and America, who

controls wealth, has succeeded in creating a broader distinction between the plutocrat and the plebeian in England than in America. The same conditions would eventually obtain in this country, under either "free trade" or "protective" principles, were it possible, through poverty or otherwise, to keep the people always in ignorance.

The basis or foundation of wealth is not merely gold, but gold, silver, mercury, copper, zinc, iron, coal, earth, wood, water,—in fact, every product which must constitute the objective point of all labor. None of these should be made to appear to hold a value not intrinsic. Protection on any article of commerce is a lie stamped upon the face of it; and any government that will place such fictitious valuation violates its intrinsic worth, and is an unjust government.



If gold has a false valuation, can this fictitious margin be increased and diminished by the alternate successes and failures of its bulls and bears in the great competitive issues, like the watered stocks (margins of railroads), petroleum, and other merchantable property? If it has a fictitious margin, wherein does it reside, and whence is it derived? Tariff on gold—gold protection—is, in principle, just like the protection on iron, wool, or any other merchantable thing. It is not made in just the same way, but it answers the same end.

Gold has an intrinsic value, subject to a slight fluctuation according to the demands for its commercial use. Its fictitious margin has just two primary sources: one depends upon the other. The first is its Government protection, making it the basis of all legal tender; the second is the increase of the valuation of the alloy employed to make it fit for handling as a medium of exchange,—in reality, the exchange itself. The compound is an actual decrease from the real value of gold, but its valuation is increased by the stamp of Cæsar, so that the alloy is made to receive a false valuation. Now the silver sharks desire the same kind of protection for their silver mines and for the silver out of the mines, that the gold cormorants are determined to hold over the gold. If a few millionaires hold the gold,—or certificates, the valuation of which is founded upon the fictitious margin of gold under Government protection,—so long as the gold has no competitor of the same kind, or under the same kind of protection, they have the monopoly in trade.

When a competitor comes into the market, being able to compete because the protection is of the same stamp, that is,



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The remonetization of silver could have but one conclusion. It would unquestionably, for a short time, increase the circulation of so called money, and throw upon the market another protected article; it would also be transient, for it would soon compel the gold and the silver men to enter into some kind of compromise, by which a virtual bimetal trust or combination would be secured to arrest its circulation and take it out of the hands of the people, and place it under the lock and key of the great gold-loaners of the world.

If gold has Government protection, silver should have it; and if silver has it, then all the other metals should have it, or the great controversy must continue to wage.

So called money is worth the most where commodities are the cheapest. As goods are cheapest in free trade countries, if gold and silver are made the basis, then gold and silver must find their way to free trade countries. The scarcity of gold (or gold and silver, if both are made the basis of valuation) must increase the price of goods and diminish the price of labor; for the price of labor must be determined by the quality of the substances in circulation, which are made the basis of valuation.

The only true standard of value is the relation of demand and supply. The false standard of value is the fictitious margins of "protection." The remedy is the destruction of the possibility to create fictitious margins, either by Government or by any other power or combination.

### Is It Possible to Eradicate the Love of Money From the Human Heart?

If the love of money be the root of all evil,—and not only have we Paul's testimony to that effect, but that it is so has been scientifically demonstrated again and again in the Koreshan literature,—then it is evident that the one essential thing for the reformer of today to accomplish is the eradication of this evil love from the human heart. If one should enter a room filled with poisonous gas from a brazier of glowing charcoal, he would not hesitate for a moment as to the proper course to pursue. Not only would he open doors and windows, but he would *at once* remove the death-generating brazier. Yet how illogical are men when they come to face this problem in a larger sphere! They deplore the abnormal conditions resulting from constant in-breathing of the poisoned atmosphere of the modern world, but persist in ignoring the hell-glowing lust for money, which, from its throne in the human heart, generates the poison that fills the moral atmosphere and sustains all the foul growths of the present kingdom of hell in the earth. The love of money is the pivotal point of support for the present social system with its countless evils, and reform, to be radical, must begin at this point.

The present mad struggle for money is the expression of selfish desire for possession, with the power the possessor is enabled to exercise over those who in turn desire possession, but are debarred therefrom by various causes which they are constantly seeking to overcome. The upper ten thousand are enabled to exercise power over the lower ten million, merely because the latter are forever regarding with covetous eyes the possessions of the former. The man who, in whatever way, becomes possessed of that which a thousand other men desire above all else, rules those men completely, by reason—of what?—of that possession? Yes;—but more by reason of their desire! Now let the one man retain possession; but in some way inspire the thousand with another desire,—a stronger desire,—a desire which crowds

out the first desire,—a desire for something which the one man does *not* possess;—and what happens? The one man's power over the thousand is lost!

Here is the solution of the problem. Men cry, "Destroy the money power!"—and what they mean is, "Destroy the men who at present possess the money, so that *we* may possess it!" There is but one way to destroy the money power, and that is by destroying the power of money. And there is but one way to destroy the power of money, and that is by removing the love of it from the human heart,—by placing in the human heart another love, which will fill the heart completely, leaving no place for the love of money.

The question of questions is, How is this to be accomplished? There is a quality in humanity which the apostles of selfishness leave entirely out of consideration when they tell us that no other system than the competitive is possible, and that money is necessary, and always will be necessary, to happiness. It is that quality which led the Pilgrim Fathers from the old world to the wild and rugged shores of the new, which enabled them to disregard physical discomforts and the constant danger of death at the hands of savage men,—for conscience' sake. It is that quality which, in the early Christian martyrs, enabled them to meet death in its most terrible form with steady eyes and lips that invoked blessings upon their murderers,—for Christ's sake. It is that quality, the possession in supreme degree of which, led Jesus, the Christ, to offer his life a sacrifice upon the cross,—for humanity's sake. The existence of this quality cannot be ignored, for, time and again in the pages of history we find the record of where and when and how it has made its existence felt—always in time of public shame! When hollow forms have been placed upon pedestals and precious substance scattered as dust to the winds; when hideous vice has shown its brazen face in high places; when falsehood has dared to herald itself to the world as truth; when almost universal homage has been paid to the hypocrite's garb, which, though fair without, could hardly conceal the rottenness within;—where these things have been at their worst—flourishing as the green bay tree;—then and there has this divine quality serenely proclaimed itself, bringing confusion and despair to tyrants, and inspiring the downtrodden and the slave with courage and hope of liberty.

We are told that this age is not capable of self-sacrifice,—that self-preservation is the first law of nature,—that the doctrine of the "survival of the fittest" has made men callous to the sufferings of the weak, who thereby proclaim themselves to be the unfit,—that an age which estimates the worth of men in dollars, regards as an evidence of imbecility any manifestation of a disregard for money,—that the age which produces millionaires cannot produce heroes,—that an age of such intense competition makes men of necessity selfish, for in the awful scramble for material wealth no man has time to consider his neighbor, and that we may look in vain for a manifestation of unselfishness. But ah! what are the lessons of the past? The times which produced the Thirty Tyrants of Athens, who in their greed and cruelty might rival our nineteenth century plutocrats, produced a Socrates. The days which saw Rome fast becoming a prey to the odious vices of an aristocracy of wealth, saw the noble Gracchi lay down their lives for the common people. When Lorenzo de Medici ruled Florence, and, beneath a surface of false though glittering culture and beauty, the foulest passions surged, when immorality and selfishness—the inseparables—held sway in church and state, the divine fires were burning brightly in the prophetic soul of a Savonarola. The profligate, cruel, avaricious age which produced the debauched Henry VIII and the hypocritical Charles V, produced a Sir Thomas More and an Erasmus. And most wonderful of all, the age which produced a cruel, artful, treacherous, sensual Augustus, a jealous, cunning, perfidious



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Tiberius, and a monstrous Caligula, produced a Jesus of Nazareth.

This divine quality of devotion and sacrifice is always accompanied with a clearness of vision which recognizes the worthlessness of the glitter which attracts the mass, which sees—beyond the world's scorn and contumely and the agony of the struggle at overcoming self—the glorious light of the future;—this quality exists today, and upon it depends the hope of realizing to the world the dream of the poet—the golden age of song and story, when the vices and countless ills that now beset mankind shall again be confined, as in the days before a Pandora's hand loosed them to work evil in the earth. It will be said that the picture of a golden age, when men shall dwell in harmony, truly loving and serving the neighbor, when want and misery shall be unknown and justice shall reign, is a beautiful ideal, but utterly impossible of attainment. But we say with Victor Hugo, "The ideal is naught else than the culminating point of logic, in the same way as the beautiful is only the summit of the true." The divine in man is capable of imagining nothing more sublime than the divine in man is capable of bringing into external being, when the age is ripe,—and today we are at the dawn of a new era; the radiations from a God intelligence are piercing the gloom of the world, and everywhere the foul breeding spots of evil are being disturbed, and their denizens are scurrying from the pest-holes—some in horror at the disclosed vileness of their surroundings, others in search of congenial darkness.

Before the great mass of men will cease to love money, they must be shown a social beauty to the attainment of which money is unnecessary. For this, it is necessary to bring into existence such a social system, and to inaugurate such a system requires a devotion and self-sacrifice on the part of a small band of pilgrims, such as the world has witnessed in the past, and will again witness in this day. This system must be built from the foundation to the topmost pinnacle according to the plumbline and level of righteousness. Those who are able to recognize this plumbline are also those who possess the divine quality of devotion to principle. Clearness of vision and the power of self-sacrifice belong together, the amount of the latter being measured by the degree of the former. The world will be brought into order by such a band, for nothing can resist the will of man when he sees the truth and wills what is good.

As the beginning of any structure is life, the foundation of a new social structure must have to do with the means of life. Man procures the necessities of existence through industry; therefore, the industrial system is the foundation of any system of society. A correct industrial system insures a firm foundation for a social structure. The key-note of a righteous industrial system is *value for value*—equitable exchange. As soon as such an industrial system is fairly started, it will grow rapidly, as not only will men and women be attracted to it by the superior advantages offered over the chances of industry in the competitive world, but they will also be pushed into it by the increasing greed and oppression of the money holders. Once within the system, becoming part of it, they will no longer be impelled in the direction of selfish desire,—although selfishness will operate to bring them in,—for where all are given equal opportunities, the temptations to encroach are lessened; and when universal opportunity for culture and recreation is instituted, and a balance brought about between industry and wealth, humanity will revert to its normal state of balance, and the day of rest will begin in earth. Once prove to mankind that, under righteous conditions, money is unnecessary in procuring the necessities, comforts, or even the luxuries of existence, and they will no longer desire it—the love of money will be eradicated from their hearts.

Those who form the nucleus of such a system must be those moved by a supreme love for humanity—those capable

of receiving a divine impulse which will obliterate all selfish desire, and fit them to become pioneers in the work of restoring earth to the Eden state. The great majority will enter the system because it will be to their temporal advantage to do so. The refining influences within the system will cultivate the nobler traits of man, and restrain the baser traits. Labor-saving inventions will be applied to their righteous use—to save labor. No longer impelled to inordinate activity, men will no longer crave undue stimulus in the form of food and drink, which today keeps the fires of lust burning—and the social evil will be a thing of the past. Establish a righteous system of industry, and the primeval curse is thereby removed, and the golden age is here; for if a true foundation be laid, all the parts of the superimposed structure will come naturally into correct relationship therewith. The principle of value for value in an industrial system makes industry the sole purchasing power, utterly doing away with the necessity for money, and only by proving money to be unnecessary is it possible to remove the love of it from the hearts of humanity.—*E. M. Castle.*

### Revolution or Evolution, Which Shall It Be?

"Every clash between the people and the army only embitters the struggle. To re-establish law and order by violence does not remove the fundamental cause of an outbreak. The longer vested interests are allowed to bribe our legislators, buy our judges, and move our armies, the more frightful must be the final overturning of our present industrial system. It remains for us to decide whether we shall progress by revolution or evolution."—*W. D. McCracken, quoted in the Arena.*

The same historical writer quotes the language of a recent traveler from India (on viewing the monster armories which are springing up in all our great cities, mainly by the aid of private contributions stolen out of the earnings of honest labor—by the Fricks, Havemeyers, Yerkes, and their compeers), as follows: "To a stranger visiting your country it would appear that your Government is rapidly preparing for one of those terrible struggles in which thousands, if not millions, of lives are sacrificed in the most savage and brutal manner."

Remember the truthful words of Tolstoi:—"Justice can have no binding force on rulers who keep men deluded, and drilled in readiness for acts of violence—soldiers—and by means of them control others. And so governments can never be brought to consent to diminish the number of these drilled slaves, who constitute their whole power and importance." Yet the lying Hessians of the press, like the *Louisville Courier Journal*, tell us that "The plutocrats in this country have to submit to the will of the people, constitutionally expressed, and the plutocrats know it. The militia do not exist to protect the rich man any more than the poor man, and the militia know it."

By way of comment upon the above sample lie of the monopolistic newspaper, I will quote from an editorial of the *Springfield Republican*:—"That Havemeyer, Searles, and the other engineers of the trust are open and daily breakers of the law, admits of no question. There is the Sherman Anti-Trust Law which is being violated. And the new tariff act has a section which makes such combinations or agreements unlawful when entered into by persons engaged in the importation of any article into the United States for the purpose of preventing competition or of raising the market price, and exposes the authors to fine and imprisonment. But Mr. Havemeyer made free admission, before the Senate Investigating Committee, that this trust was organized especially to advance and control the price of sugar, and that it had succeeded. And yet President Cleveland went out of his way, in his last inaugural address, to extend the promise of an attack upon such conspiracies. Would not some of the promptness, vigor of action, and ingenuity of legal



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This divine quality of devotion and sacrifice is always accompanied with a clearness of vision which recognizes the worthlessness of the glitter which attracts the mass, which sees—beyond the world's scorn and contumely and the agony of the struggle at overcoming self—the glorious light of the future;—this quality exists today, and upon it depends the hope of realizing to the world the dream of the poet—the golden age of song and story, when the vices and countless ills that now beset mankind shall again be confined, as in the days before a Pandora's hand loosed them to work evil in the earth. It will be said that the picture of a golden age, when men shall dwell in harmony, truly loving and serving the neighbor, when want and misery shall be unknown and justice shall reign, is a beautiful ideal, but utterly impossible of attainment. But we say with Victor Hugo, "The ideal is naught else than the culminating point of logic, in the same way as the beautiful is only the summit of the true." The divine in man is capable of imagining nothing more sublime than the divine in man is capable of bringing into external being, when the age is ripe,—and today we are at the dawn of a new era; the radiations from a God intelligence are piercing the gloom of the world, and everywhere the foul breeding spots of evil are being disturbed, and their denizens are scurrying from the pest-holes—some in horror at the disclosed vileness of their surroundings, others in search of congenial darkness.

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As the beginning of any structure is life, the foundation of a new social structure must have to do with the means of life. Man procures the necessities of existence through industry; therefore, the industrial system is the foundation of any system of society. A correct industrial system insures a firm foundation for a social structure. The key-note of a righteous industrial system is *value for value*—equitable exchange. As soon as such an industrial system is fairly started, it will grow rapidly, as not only will men and women be attracted to it by the superior advantages offered over the chances of industry in the competitive world, but they will also be pushed into it by the increasing greed and oppression of the money holders. Once within the system, becoming part of it, they will no longer be impelled in the direction of selfish desire,—although selfishness will operate to bring them in,—for where all are given equal opportunities, the temptations to encroach are lessened; and when universal opportunity for culture and recreation is instituted, and a balance brought about between industry and wealth, humanity will revert to its normal state of balance, and the day of rest will begin in earth. Once prove to mankind that, under righteous conditions, money is unnecessary in procuring the necessities, comforts, or even the luxuries of existence, and they will no longer desire it—the love of money will be eradicated from their hearts.

Those who form the nucleus of such a system must be those moved by a supreme love for humanity—those capable

of receiving a divine impulse which will obliterate all selfish desire, and fit them to become pioneers in the work of restoring earth to the Eden state. The great majority will enter the system because it will be to their temporal advantage to do so. The refining influences within the system will cultivate the nobler traits of man, and restrain the baser traits. Labor-saving inventions will be applied to their righteous use—to save labor. No longer impelled to inordinate activity, men will no longer crave undue stimulus in the form of food and drink, which today keeps the fires of lust burning—and the social evil will be a thing of the past. Establish a righteous system of industry, and the primeval curse is thereby removed, and the golden age is here; for if a true foundation be laid, all the parts of the superimposed structure will come naturally into correct relationship therewith. The principle of value for value in an industrial system makes industry the sole purchasing power, utterly doing away with the necessity for money, and only by proving money to be unnecessary is it possible to remove the love of it from the hearts of humanity.—*E. M. Castle.*

### Revolution or Evolution, Which Shall It Be?

"Every clash between the people and the army only embitters the struggle. To re-establish law and order by violence does not remove the fundamental cause of an outbreak. The longer vested interests are allowed to bribe our legislators, buy our judges, and move our armies, the more frightful must be the final overturning of our present industrial system. It remains for us to decide whether we shall progress by revolution or evolution."—*W. D. McCracken, quoted in the Arena.*

The same historical writer quotes the language of a recent traveler from India (on viewing the monster armories which are springing up in all our great cities, mainly by the aid of private contributions stolen out of the earnings of honest labor—by the Fricks, Havemeyers, Yerkes, and their compeers), as follows: "To a stranger visiting your country it would appear that your Government is rapidly preparing for one of those terrible struggles in which thousands, if not millions, of lives are sacrificed in the most savage and brutal manner."

Remember the truthful words of Tolstoi:—"Justice can have no binding force on rulers who keep men deluded, and drilled in readiness for acts of violence—soldiers—and by means of them control others. And so governments can never be brought to consent to diminish the number of these drilled slaves, who constitute their whole power and importance." Yet the lying Hessians of the press, like the Louisville *Courier Journal*, tell us that "The plutocrats in this country have to submit to the will of the people, constitutionally expressed, and the plutocrats know it. The militia do not exist to protect the rich man any more than the poor man, and the militia know it."

By way of comment upon the above sample lie of the monopolistic newspaper, I will quote from an editorial of the Springfield *Republican*:—"That Havemeyer, Searles, and the other engineers of the trust are open and daily breakers of the law, admits of no question. There is the Sherman Anti-Trust Law which is being violated. And the new tariff act has a section which makes such combinations or agreements unlawful when entered into by persons engaged in the importation of any article into the United States for the purpose of preventing competition or of raising the market price, and exposes the authors to fine and imprisonment. But Mr. Havemeyer made free admission, before the Senate Investigating Committee, that this trust was organized especially to advance and control the price of sugar, and that it had succeeded. And yet President Cleveland went out of his way, in his last inaugural address, to extend the promise of an attack upon such conspiracies. Would not some of the promptness, vigor of action, and ingenuity of legal



resources which characterized the course of the administration in the Chicago strikes, be wholesome in this case?

In this same connection, that greatest of Democratic papers, the *New York World*, says:—"What a spectacle it is, to be sure, when this humble workingman, to whom fifty dollars a month seems a fortune, has the heavy hand of law laid upon him in the name of the majesty and dignity of the American people, *while the Carnegies and the Havemeyers shoot out the lip of scorn at law and public opinion, and are shielded in doing it by the very men who pretend that their obligation as executive officers compels them to raise the legal hue and cry against the fifty-dollar-a-month coachman!* What a humbug it is! What a fraud it is! What a scandal it is!"

And again:—"Does Mr. Cleveland expect Democrats to go to the polls to endorse Carnegie, Havemeyer, and the 'communists of capital' who are running his administration at Washington while he spends his time in fishing?"

"Debs has been indicted again. Whenever Mr. Olney feels like taking a little exercise to relieve his mind from the strain of declaring antitrust laws unconstitutional, Debs is very apt to get indicted again."

"The violations of this act (antitrust) were open and notorious when Mr. Cleveland's administration began, and they continue to be open and notorious; but Mr. Cleveland's attorney-general, who is a trust lawyer, has not taken a step to 'prevent or restrain such violations.' On the contrary, he has done his best to encourage them by declaring, in an official report, that the law cannot be enforced."

In view of such damning facts, what becomes of the buncombe of our Fourth of July orators, that, in this land, no man or combination of men is above the law? So far as the past of Cleveland's administration is any index of the future, progress in the line of establishing the rights of the people against unlawful and unrighteous trusts and combines will not be by the peaceable evolution of enforced and applied legal statutes, but, if the present trend of affairs continues long enough, must and will be by revolutionary methods.—*O. F. L.*

#### Educate the Masses.

The inevitable tendency of the competitive system, the one so universally in vogue, is to make the rich richer, and the poor poorer; and the laboring man who thinks upon his condition, and has aspirations for its amelioration, knows full well the general tendency and its consequences. Every one has guaranteed to him, under the Constitution, certain inalienable rights, and provision has been made for the protection of his person and interests. Educate the workingman in his prerogatives, and how to use them. Educate the masses to the necessity and right of organization for political purposes. Show them how to grasp control, by unity of purpose and action, and how—through the inherent right and prerogatives bestowed and guaranteed by the wisdom of the Fathers—to begin with the primaries, so called, and wrest from the hand of the politician the power which he wields, by his assumption of political prerogative, in direct opposition to the will and voice of the people. Show them the possibility of diverting the processes of legislation from their abnormal channels, through the conduits of rightful uses, those uses being in the direction of "United Life," in the ocean of human necessity and right.

The choice of public servants should be the result of a free ballot, in which every citizen, male and female, shares an equal action. There is no equity in a government where one half the citizenship is excluded from a voice in the public interest; and no government in the earth can be representative of the divine government in heaven, where equality does not comprise an essential factor.

#### Governor Altgeld's Message.

##### Its Reading Is An Educational Factor.

Among men is a genus which may be called the epochal man. Such are raised to particular emergencies. That an emergency has fallen to our inheritance, no thinking man will deny. There are different degrees of this epochal man, adjusted to the specific emergency demanding him, or to the particular part of the emergency which demands him. To meet a modicum of the formidable whole, Abraham Lincoln went forth to break the shackles of four millions of slaves in the land that tossed its cap and bells to the braggart cry: "Behold the land of the free!" and we opine that Governor Altgeld has brought to the service so much conscience, earnestness, and genius as to render him worthy the highest seat in the state which sent that beloved hero forth to his country and humanity's need and to his doom.

The degradation to which every branch of our Government has sunk, calls for men with the daring not only to cry out against the abominations, but to drag from their lairs beneath the world's corrupt usage, the wriggling, slimy creatures of extortion, oppression, and fraud, and throttle them. The man who unflinchingly places a finger upon that leviathan of the deep—the chief magistrate of our nation, (in declaring that in sending federal troops to Chicago he violated the Constitution of the United States, incurred a needless expense, and established a precedent partial to monopolists,) will not hesitate to place a thumb, or heel if need be, on the lesser of the finny tribe.

History is being created every day; tottering Rome repeats herself, and the traditional goose graced the banquet board long ago; but in the face of the threatening thunderbolts, one delights to honor him who rises to his whole duty, and places honest economy and painstaking in lieu of knavish speculation and lax service.

There is a sincerity and a rarity of devotion to duty in the lengthy pages before us, which must plant in every heart a new aspiration, or water an old one, unless, indeed, one's interests have been thwarted by this honesty of purpose, and thus he be stirred to hatred. We find here broad generosity toward the wards of the state, mingled with an adherence to the rights of the citizen supporter, that has and will make itself felt by those who in any manner come under its jurisdiction. It has worked a mighty change in the handling of the state's charitable institutions, as well as in the expense of their maintenance. As a rule, almshouses, hospitals, asylums, and also jails have been—by a certain class of officials—considered in the light of cosy housings for themselves and their domestic appendages; salary, emoluments, perquisites, and comfortable apartments have been the gift of those in power to favorites who were too often minus a respectable accompaniment of fitness for the duties incumbent upon them. It is a solace to know that all wards of the state for whom such a future is possible, are fitted for useful careers, and where impossible, life is made as bearable to the unfortunate ones, and as salutary to those with whom they are in contact, as the degree of mental and physical integrity will permit.

Anent retrenchment, we note that the abolishment of the office of purchasing agent has saved \$25,000 per annum to the state in salaries, and \$477,482 in supplies. Sinecures have been abolished, and officials and attendants have been made to understand that they are placed for service, and that their tenure will not outlive their usefulness. The downtrodden have found a friend, the interests of the people a defender, and rascality a—foil.

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Following these remarks are the names of a number of Chicago gentlemen who voiced the dense indifference which saturates them concerning the contents of Governor Altgeld's message, or the opinion which Governor Altgeld may entertain of them personally. ("Let the galled jade wince; our withers are unwrung.") Nevertheless, said message is pertinent upon not only the character and progress of the public institutions of our state, but upon the more important transpirations of the last two years, and from an educational standpoint alone, its reading cannot consistently be eschewed by any wide awake citizen of the state of Illinois.—A. T. Potter.

### PLAIN TALK.

#### An Instructive Colloquy on the Mysteries of Modern Finance.

The *Enquirer* has lately discussed the subject of greenbacks and Government bonds, in connection with the demand of the money speculators that there shall be a large quantity of gold behind the one, while they are satisfied with public faith behind the other. This is a key-note point, and it will surely be a good thing to repeat sound lessons, so that people who want to study the question of finance from a simple but perfectly logical standpoint may have the opportunity.

We maintain that the Government policy of recognizing nothing but gold as a redeeming agency throws the whole financial scheme of the United States into the hands of a few men who are able to corner the yellow coins. They accumulate greenbacks, present them at the United States subtreasury in New York, and get gold for them. The Government proclaims that it will pay gold on demand for its paper obligations, and it must stand by its declaration.

What is the next step of these gentlemen, whose vaults are bulging with gold, while the safes of the Government are depleted?

Practically, their speech is: "Mr. President and Mr. Secretary of the Treasury, you must have a gold reserve. You have out a lot of promises to pay (commonly called greenbacks) which you promise to take up in gold, and incidentally a great deal of other paper is made redeemable in gold. Against all this you have a constantly depleting sum of gold—not enough to make a banking basis for your circulating notes. Your greenbacks must be backed by yellow money in the public vaults, or else they will decline, and the people will not take them. We are the people. These greenbacks are sacred obligations of the Government, and they must not be reduced to the level of fiat money. They are of no account unless they have solid gold coins behind them."

"Well," asks Uncle Sam, "what are we to do about it? We haven't the gold."

"Get it from us," quickly responded the syndicate speculator, "we have the gold."

"Good," exclaims Uncle Sam. "We will give you greenbacks for it. That will be a fair exchange, for you got your gold by presenting greenbacks at the public treasury."

"Oh, no," blandly responds the manager of the syndicate, "we propose to do business in a business way. It is none of your business how we got the gold. We didn't steal it. We acquired it by presenting notes which you yourself say are redeemable in gold. If you will issue bonds we will pay the gold for them. Bonds are good investment security. We will bid for what you may issue, in bulk, all or none, and we will fix it so that it will not pay you to aggregate the lower bids and accept them. Of course, you must allow us the opportunity to make something. If we help the Government we must have some help ourselves. We will sell these bonds at a profit to rich people who want safe, untaxable investments, and who do not want the trouble of being in business or of taking care of their own money. Come on with your bonds, Uncle, and we will come down with the gold!"

"Well, gentlemen," says your Uncle Samuel, "that is a very pretty scheme, but on your own theory we have nothing to issue bonds on. We have no collateral to offer you for the payment of the bonds. We will have only enough gold, after we have borrowed from you, to make a sort of bluff at sustaining the greenbacks and not a cent to substantiate the bonds."

"Why" says the speculator, "you really make us tired. The Government faith will be behind the bonds. You have the tremendous taxing power of the Government, the record of more than one hundred years of life, and the abundant assurance of permanency, to float the bonds. They will be an unimpeachable obligation of the Government, and will be good as long as the Government stands. Have no fear about the bonds. We'll take them and be glad to get them."

"Well," says your uncle, reflectively, "what is the matter with the greenbacks, then? Are they not Government obligations, as well as bonds? Isn't faith, permanency, the taxing power, etc., behind them precisely as it would be behind bonds? Why do you want gold security for one and not for the other? Isn't the moral and legal obligation of the Government as great in one case as in the other?"

"What of that?" say the gold hoarders. "You have made this bed yourself and must lie in it. We intend to press you to pay gold for greenbacks. We have a higher regard for the bonds, not because they are safer, but because they are nontaxable and bear interest. We are here for business. We want to turn an honest penny."

And so the bonds are issued, and instead of merely "turning an honest penny," the middlemen make a clear profit of \$1,500,000 in a bond issue of \$50,000,000. Those who have plenty of money are furnished with a gilt-edged investment that gives them no trouble to take care of, and those who have little money or none have to struggle to pay taxes to meet the interest and principal.

All this advantage to those who are rich, and disadvantage to those who are poor, comes from the monometallic policy. Let us have silver and gold together. Then the Government will have an abundance of real money for all practical purposes, and will not be obliged to resort to subterfuge, pretense, and favoritism to keep up the semblance of solvency.—*Cincinnati Enquirer*.

The above is a substantially true statement of Uncle Sam's imbecility or knavery, it is hard to say which. If he so well understands the schemes of the bankers, why does he, the guardian of the people's interest, let them work him as they wish? Or if, on the other hand, he is a banker *innominatum*, and therefore is playing into the hands of bankers, why does he so openly expose their methods? Does he hope to delude the people into believing that he is sharp enough to see through their schemes, yet so stupid and nerveless that he must yield to their piratic demands? Uncle Sam ought to have more nerve than any one else in the world. If he can see through a swindle to rob the people, he ought to have enough nerve to put his foot on it and break it up.

The matter with Uncle Sam is, that he sits and smokes and keeps his feet elevated so much of the time that he never tramples on unjust taxation and legislation, now-a-days. He sits and puffs and brags of the way he walked over Johnny Bull a hundred years ago, and recalls reminiscences of other ancient days of prowess, and, as many another giant in his dotage, is regardless of the rack and ruin his past misdeeds, as well as present neglect and incapacity, are causing. At the same time, he is not so far in his dotage but that he works his private banking wires.

It is too bad to go back on your Uncle, but when he goes back on his own relations in such a mean, sneaking, underhanded way, we think we have trusted too much to the uncle-business, and had better take matters into our own hands. If we do, we will not take one metal, nor two metals (as the *Enquirer* suggests) as a basis on which to rest the national solvency, but we will rest it just where it ought to rest—on the financial integrity of the nation.—*Alice Fox Miller*.

#### Bakeries and Flour Trusts.

The unsanitary conditions of a number of Chicago bakeries are about to be brought before the proper authorities, but no such decisive steps are threatened the proprietors of flouring establishments who contemplate combining to close down their mills that the price of flour may appreciate. It is not more unsanitary to eat bread fermented and baked amid the fumes of sewage, than it is to go without bread; and to this latter condition will this speculative scheme of monopoly reduce many a hungry stomach.—A. T. P.



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"Well, gentlemen," says your Uncle Samuel, "that is a very pretty scheme, but on your own theory we have nothing to issue bonds on. We have no collateral to offer you for the payment of the bonds. We will have only enough gold, after we have borrowed from you, to make a sort of bluff at sustaining the greenbacks and not a cent to substantiate the bonds."

"Why" says the speculator, "you really make us tired. The Government faith will be behind the bonds. You have the tremendous taxing power of the Government, the record of more than one hundred years of life, and the abundant assurance of permanency, to float the bonds. They will be an unimpeachable obligation of the Government, and will be good as long as the Government stands. Have no fear about the bonds. We'll take them and be glad to get them."

"Well," says your uncle, reflectively, "what is the matter with the greenbacks, then? Are they not Government obligations, as well as bonds? Isn't faith, permanency, the taxing power, etc., behind them precisely as it would be behind bonds? Why do you want gold security for one and not for the other? Isn't the moral and legal obligation of the Government as great in one case as in the other?"

"What of that?" say the gold hoarders. "You have made this bed yourself and must lie in it. We intend to press you to pay gold for greenbacks. We have a higher regard for the bonds, not because they are safer, but because they are nontaxable and bear interest. We are here for business. We want to turn an honest penny."

And so the bonds are issued, and instead of merely "turning an honest penny," the middlemen make a clear profit of \$1,500,000 in a bond issue of \$50,000,000. Those who have plenty of money are furnished with a gilt-edged investment that gives them no trouble to take care of, and those who have little money or none have to struggle to pay taxes to meet the interest and principal.

All this advantage to those who are rich, and disadvantage to those who are poor, comes from the monometallic policy. Let us have silver and gold together. Then the Government will have an abundance of real money for all practical purposes, and will not be obliged to resort to subterfuge, pretense, and favoritism to keep up the semblance of solvency.—*Cincinnati Enquirer*.

The above is a substantially true statement of Uncle Sam's imbecility or knavery, it is hard to say which. If he so well understands the schemes of the bankers, why does he, the guardian of the people's interest, let them work him as they wish? Or if, on the other hand, he is a banker *innominate*, and therefore is playing into the hands of bankers, why does he so openly expose their methods? Does he hope to delude the people into believing that he is sharp enough to see through their schemes, yet so stupid and nerveless that he must yield to their piratic demands? Uncle Sam ought to have more nerve than any one else in the world. If he can see through a swindle to rob the people, he ought to have enough nerve to put his foot on it and break it up.

The matter with Uncle Sam is, that he sits and smokes and keeps his feet elevated so much of the time that he never tramples on unjust taxation and legislation, now-a-days. He sits and puffs and brags of the way he walked over Johnny Bull a hundred years ago, and recalls reminiscences of other ancient days of prowess, and, as many another giant in his dotage, is regardless of the rack and ruin his past misdeeds, as well as present neglect and incapacity, are causing. At the same time, he is not so far in his dotage but that he works his private banking wires.

It is too bad to go back on your Uncle, but when he goes back on his own relations in such a mean, sneaking, underhanded way, we think we have trusted too much to the uncle-business, and had better take matters into our own hands. If we do, we will not take one metal, nor two metals (as the *Enquirer* suggests) as a basis on which to rest the national solvency, but we will rest it just where it ought to rest—on the financial integrity of the nation.—*Alice Fox Miller*.

#### Bakeries and Flour Trusts.

The unsanitary conditions of a number of Chicago bakeries are about to be brought before the proper authorities, but no such decisive steps are threatened the proprietors of flouring establishments who contemplate combining to close down their mills that the price of flour may appreciate. It is not more unsanitary to eat bread fermented and baked amid the fumes of sewage, than it is to go without bread; and to this latter condition will this speculative scheme of monopoly reduce many a hungry stomach.—A. T. P.



## PUNGENT PARAGRAPHS.

Hope never dies, so long as we labor for that hope.

Who should own the railroads? Why, the people who make them and use them, of course.

It takes sermons in stones and the admonition of sticks to keep many of our boys out of jail.

Some people are so slow that eternity will complete its round and overtake them, on its next cycle, still plodding along the old path.

The silly people of Chicago elect municipal officers to execute the laws of the city and state, and then have to get up societies and federations to "dog" them into doing it.

The deafest adders in the world are those that are adding hundreds to hundreds, thousands to thousands, and millions to millions; they will not hear the misery that their fangs bring upon the poor.

Living alone develops the sulks and selfishness. It is only by the close and constant contact with our neighbor, living in assemblies as did the early followers of Christ, that we learn to love them with unselfish love.

"I'm too busy." Yes, too busy to answer your boy's questions, and the boy goes out in the world to learn—perhaps by sad experience in the saloon or brothel—that which you were too busy to teach him at the time his mind was most ready (that is, when it conceived the question) to receive it.

We are indebted to the selfish enterprise of greed for all the wonderful facilities of the present day; ergo, greed is a good thing, is it not? Yes, greed made all of them,—or rather compelled labor to make them,—but greed owns them and will now use them to grind its partner, labor, down to the most abject slavery.—*J. S. Sargent.*

## BONDAGE.

Bonds mean bondage. Jefferson rightly contended that no generation of men had any right to enslave or imperil the rights of a succeeding one, yet millions of people living today, find themselves without home or heritage, because of bondage assumed by, or thrust upon, their parents or ancestors. While these poor people are not technically bondmen, their miserable condition is as really the result of bondage as was that of the children of Israel who were born in Egypt. If those children of Israel needed, and had to have, a heaven-sent deliverer to rescue them out of the hand, and from under the power, of their oppressors, the modern real Israel of God may have, will have, similar need. That in due time such deliverer will appear and will accomplish such deliverance, spiritual and temporal, is one of the logical necessities of the future. The foundation for such deliverance is laid in the very Constitution of our country. He has but to prepare their minds for such deliverance, and inspire in them the purpose to take it, and deliverance is within their easy and peaceable grasp. Without the unity of purpose and action which such personal leadership alone can inspire, such freedom is an impossibility. Only he is free whom the Son makes free, and all beside are slaves, spiritual, physical, and temporal.—*O. F. L.*

Broadly speaking, the bulk of the city newspapers in Australia are illogical, unfair, vituperative, mercenary, and Iscariotic; of some of them it may truthfully be said that you can buy the proprietors' consciences at so much a yard—a "linsal" yard, of course, for not even their consciences are "square." The mischief of the barter lies in the suspicion which besets you, that the conscience of the average Australian pressman is so elastic that when you have measured it and bought it, it stretches away to such an inordinate length that there is always a bigger section of it awaiting a bigger bid from your opponent.—*Max O'Rell.*

## THE REFORMER.

All grim and soiled and brown with tan,  
I saw a Strong One, in his wrath,  
Smiting the godless shrines of man  
Along his path.

The Church, beneath her trembling dome,  
Essayed in vain her ghostly charm:  
Wealth shook within his gilded home  
With strange alarm.

Fraud from his secret chambers fled  
Before the sunlight bursting in:  
Sloth drew her pillow o'er her head  
To drown the din.

"Spare," Art implored, "yon holy pile;  
That grand, old, time-worn turret spare;"  
Meek Reverence, kneeling in the aisle,  
Cried out, "Forbear!"

Gray-bearded Use, who, deaf and blind,  
Groped for his old accustomed stone,  
Leaned on his staff, and wept to find  
His seat o'erthrown.

Young Romance raised his dreamy eyes,  
O'erhung with paly locks of gold,—  
"Why smite," he asked in sad surprise,  
"The fair, the old?"

Yet louder rang the Strong One's stroke,  
Yet nearer flashed his axe's gleam;  
Shuddering and sick of heart I woke,  
As from a dream.

I looked: aside the dust-cloud rolled,—  
The Waster seemed the Builder too;  
Up springing from the ruined Old  
I saw the New.

'Twas but the ruin of the bad,—  
The wasting of the wrong and ill;  
Whate'er of good the old time had,  
Was living still.

Calm grew the brows of him I feared;  
The frown which awed me passed away,  
And left behind a smile which cheered  
Like breaking day.

The outworn rite, the old abuse,  
The pious fraud transparent grown,  
The good held captive in the use  
Of wrong alone,—

These wait their doom, from that great law  
Which makes the past time serve today;  
And fresher life the world shall draw  
From their decay.

O backward-looking son of time!  
The new is old, the old is new,  
The cycle of a change sublime  
Still sweeping through.

So wisely taught the Indian seer;  
Destroying Seva, forming Brahm;  
Who wake by turns Earth's love and fear,  
Are one, the same.

Idly as thou, in that old day  
Thou mournest, did thy sire repine;  
So, in his time, thy child grown gray  
Shall sigh for thine.

But life shall on and upward go;  
Th' eternal step of Progress beats  
To that great anthem, calm and slow,  
Which God repeats.

Take heart!—the Waster builds again,—  
A charmed life old Goodness hath;  
The tares may perish,—but the grain  
Is not for death.

God works in all things; all obey  
His first propulsion from the night:  
Wake thou and watch!—the world is gray  
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